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*A Hymn to Nergal.*—By J. DYNELEY PRINCE, Professor in  
Columbia University, New York.

THE god Nergal, in whose praise the following hymn (*British Museum Texts*, vol. xv, pl. 14) was composed, had his residence at Cutha, according to numerous passages in the cuneiform literature and also to II. K. xvii, 24–36. The ancient king of Uruk = Erech (modern Warka), Šingâmil (*ca.* 2750 B.C.)<sup>1</sup> was also a devoted adherent of the Nergal-cult, and made various improvements and additions to the temple of this god at Cutha, as well as fostering his worship at Uruk itself (see Jastrow, *Religion of Babylonia and Assyria*, p. 66, and, especially, Thureau-Dangin, *Inscriptions de Sumer et d'Akkad* 1905, p. 316).

The present all-Sumerian hymn, whose translation, so far as I know, has not been attempted before, describes Nergal as being 'lord of the decree of Uruk,' obv. 9, which means merely 'the tutelary deity of Uruk.' In fact, the poem especially states that Nergal has set a protecting net about his city (obv. 10, 11, gloss), which plainly indicates the city of Uruk, and not, in this case, the more usually mentioned shrine of Cutha. For this reason, it may, I think, be supposed that this hymn dates from the period of the Uruk dynasty, perhaps from the time of Singâmil himself (note on this epoch, Hilprecht, *Mathematical, Metrological and Chronological Tablets*, p. 316). Our hymn, then, is peculiarly important from an historical point of view, as being a survival of a Nergal-cult which was in all probability not indigenous.

The reason for the exploitation of Nergal at Uruk probably lies in the fact that the god Lugal-banda, alluded to by Singašid, a predecessor of Singâmil's in the Uruk dynasty, appeared as a local deity of Uruk, and this Lugal-banda had certain characteristics which suggested those of the better known

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<sup>1</sup> See, however, Hilprecht, *Mathematical, Metrological and Chronological Tablets*, p. 316.

Nergal of Cutha (see Jastrow, *op. cit.* p. 95). Here it should be noted that Lugal-banda (*banda* = TUR-DA) means 'powerful (*banda*) king' (*lugal*). On *banda* see below, Commentary on line 30. The name Nergal undoubtedly also meant 'great (*gal*) lord' (*ner-nir* = *bēlu* 'lord,' Prince, *Materials for a Sumerian Lexicon*,<sup>1</sup> 262; perhaps cognate with *nun* = *rubū* 'prince,' *op. cit.* 263). Such a possibly accidental coincidence in meaning between these names and perhaps also certain as yet unknown peculiarities of Lugal-banda, the god local to Uruk, may have given rise to the merging of the Lugal-banda-cult with the Nergal-cult in Uruk.

The writing of the name Nergal in the form *Ner-unu-gal* (see line 38 below) means 'lord of the lower world'; literally: 'great place' (*unu*), and may have been a later amplification of the shorter form *Ner-gal*. To this god and his consort *Allatu* was assigned the dominion over the lower world which was called 'the great place,' owing to its enormous extent, necessary to contain the souls of all dead human beings.

This hymn is particularly interesting also from the fact that the fiery nature of Nergal (Jastrow, p. 67: Nergal is called 'glowing flame') is especially emphasized (note lines 35-37). Nergal's destructive tendencies are also well described in the reverse, where he is the overwhelming fire and not the fructifying warmth of the sun. Here it should be noted that Dr. Williams Hayes Ward has identified Nergal with a god who appears on the cylinders as surrounded by fire, holding an enemy by the beard, and pushing him against a mountain. It is interesting to observe that Dr. Ward believes in an Elamitic origin for Nergal.


The difference in character between this hymn and those published and discussed by Dr. Josef Böllenrücher (*Gebete und Hymnen an Nergal*, 1904) is distinctly worthy of notice. The text of the present document is not in good condition and presents many difficulties, a solution of some of which, it is hoped, has herein been suggested with at least approximate correctness.

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<sup>1</sup> Indicated throughout this paper by P.

## PLATE 14. NO. 22741.

## OBVERSE.

1. . . . . *šu-lig*(KAL) *ta-me-(a)*  
the mighty one, what is he ?
2. . . . . *šu-lig*(KAL) *ta-me-(a)*  
the mighty one, what is he ?
3. . . . . *gal* *ša*(Û) *mulu šu-lig(m)-ma*  
the ancient one, he who is mighty.
4. . . . . great *ša*(Û) *mulu šu-lig(m)-ma*  
the ancient one, he who is mighty.
5. . . . . *ra* *ša*(Û) *mulu šu-lig(m)-ma*  
the ancient one, he who is mighty.
6. . . . . *ra* *ša*(Û) *mulu šu-lig(m)-ma*  
the ancient one, he who is mighty.
7. . . . . *ša*(Û) *mulu šu-lig(m)-ma*  
the ancient one, he who is mighty.
8. . . . . *ša*(Û) *mulu šu-lig(m)-ma*  
the ancient one, he who is mighty.
9. *en sal-dug*(KA)-*ku* (*Uruk*)-*ki-ga ša*(Û) *mulu šu-lig(m)-ma*  
Lord of the decree of Erech; the ancient one, he who is mighty.
10. *šu-lig(m) iši-bar-ra sa ga-ak*(AK)  
The mighty one, the dust divider; the net he fashioneth;
11. *tup*(KU)-*pa im-ma* *tub*(KU)-*ba eri-na ki-*  *sa ne-ku-ku*  
As a double garment (a garment for his city, etc.) the net he setteth.
12. *te-(ba)-ru-ub-ga-en* *te-ba-zi-gi-en*  
What is like unto thee? What is like unto thee?
13. *u-mu-un-mu su-zi ki e-ne ne-gurru*(?)  
O my lord of glory! He is the one who overthroweth.
14. *i-de zi-da-zu ib-ni ba-an-gid*(BU)  
As for thy right eye, its wrath is long enduring.
15. *lig*(KAL) *tuk šu-gid*(BU)-*zu šeš-e ba-an-si*  
Thou who art mighty, thy penetrating host is fraught with evil.
16. *ur-sig*(MU) *šu-lig*(KAL) *nu-zu-ra mu-un-na-an-gi-gi*  
Hero, mighty one; against him who knoweth him not he turneth.

17. *e-gal-la šu-dim*(PAP-PAP) *nu-zu-ra mu-un-na-gì-gì*  
The mighty structure; against him who knoweth not he  
turneth.
18. *kud ešemēn* (KI-E-NE-DI) *nu-zu-ra mu-un-na-an-gì-gì*  
With exultant judgment, against him who knoweth him not  
he turneth.
19. *me-e te-là*(LAL)-*bi i-de-mu mu-un-kud gu*(KA)-*mu mu-un-kud*  
The utterance of that *gallá* cutteth my eye; cutteth my  
mouth.
20. *zag-si-mu te-là*(LAL) *-xul du-e te-ba dur*(KU)-*ru-ne-eš*  
My full (powered) chief! That evil *gallá*'s going what  
things can abide?
21. . . . . *è-na-ka sar-mu-un-na-ra*  
. . . . . of his house goeth forth.
22. . . . . *-ta udu-šù-a-ni sar-mu-un-na-ra*  
From . . . his setting goeth forth.
23. . . . . *al . . . nag-a-ni sar-mu-un-na-ra*  
. . . . . of his drinking (?) goeth forth.
24. . . . . *a-(na) zid*(KU)-*da ga-ra-ba-ku*  
. . . . . what with thee can abide?

## REVERSE.

25. . . . . *gi-ra-na zid*(KU)-? *ga-ra-da-ku*  
with thee (?) can abide?
26. *Kankal*(KI-KAL) *li-bi-ir ri ak*(AK) *a-na zid*(KU)-*da ga-ra-da-ku*  
The fruitful earth, the ruler maketh destruction of it; what  
with thee can abide?
27. *ki li-bi-ir ri-ùr-ku ak*(AK) *a-na zid*(KU)? *ga-ra-da-ku*  
The land the ruler curseth with a mighty gripping blast;  
what with thee can abide?
28. *kankal* (KI-KAL?) *ne-ra ukib-bi ? ? a-na zid*(KU)-*da ga-ra-da-ku*  
Fruitful earth . . . power of vegetation . . . What with  
thee can abide?
29. *lig-lig di mu-ub-ra*(DU) *a mu-lu mu-ga-a-an-sar*  
Truly mighty with judgment he goeth; a father (?) who  
goeth forth.

30. *lig en banda* (TUR-DA) *gur-ru-na-ta te me-e gu* (KA)-*dì*  
The mighty one, the strong lord, when he overthroweth,  
what is it that he saith?
31. *er*(A-ŠI)-*ra nam-ba-da-ku xul-bil* (NE) *er*(A-ŠI)-*da ku-*  
*ma-da*  
For weeping he is clothed; with evil fire for weeping he is  
clothed.
32. *er*(A-ŠI)-*da a-nir-da ku-ma-da er*(A-ŠI)-*da ku-ma-da*  
For weeping, for lamentation he is clothed; for weeping he  
is clothed.
33. *ša*(LIBBU) *nu šá*(Û)-*li-ne ku-ma-da er*(A-ŠI)-*da ku-ma-da*  
The heart of the man (god) is clothed with a gathering of  
fire; for weeping he is clothed.
34. *maš nu za*(NI)-*la gi*(= *zi*?) -*da ku-ma-da er*(A-ŠI)-*da ku-*  
*ma-da*  
The leader who shineth; with justice he is clothed; for weep-  
ing he is clothed.
35. *giš-a-am dimmer-giš bil-ga dub ku-ma-da er*(A-ŠI)-*da ku-*  
*ma-da*  
Verily he is mighty; a strong god, with a fiery surrounding  
he is enveloped; for weeping he is clothed.
36. *a-lig* (KAL) *ku-zu nu-uš ne-in-tuk maš zu-ni-eš mi-in-mal*  
(IK)  
Powerful one who verily is a prince of wisdom; leader who  
has wrought wisely.
37. *giš-a-am dimmer-giš bil-ga dub ku-zu nu-uš ne-in-tuk maš-*  
*zu-ni-eš mi-in-mal* (IK):  
Verily he is mighty; a strong god, surrounded by fire; a  
prince of wisdom; leader who hath wrought wisely.
38. XXXVII, *er*(A-ŠI)-*lib* (m)-*ma dimmer Ner-* (unu-)  
*gal*.  
thirty-seven (lines). Penitential hymn to the god Nergal.

## COMMENTARY.

## OBSERVE.

1. *Šu-lig* can only mean 'mighty;' *šu* = 'hand, power,' Br., 7069; *lig*(KAL) = *dannu* 'powerful,' Br. 6194. On the value *lig* = KAL, see P. 223-4. Note Br. 7188: ŠU-KAL, with val. *šugubru* = *abáru* 'be powerful.' It is possible,

however, that ŠU-KAL was also sometimes read *šu-kal*, because the combination seems to appear in *papsukal* 'powerful protector.' See Prince, JBL xxiii. 74, note 5. The value of KAL in the present inscription is probably *lig* (see below on line 3).

*Ta me-a* 'what is (he) '? *Ta* = *minā* 'what?', IV. 30, 12a; 15a. Note also *ta-a-an* = *ta-ām*, Muss-Arnolt, 556a. The interrogative element *ta* is probably connected with *te* in *te-ba* (see below on line 12).

*Me-a* = *bašū* 'to be,' Br. 10549 and note on rev. 30. This is ES. for EK. *me-en* = *bašū*, P. Introd. ii. § 4, 71.

3. *Ša* (Ü) = *labīru* 'ancient,' Br. 9465. I read ES. *mulu* 'who' for the man-sign, Br. 6398 (see Br. 1340; *mulu* = relative pron. *ša*). Note P. 244, s.v. *mulu*.

In *šu-lig(m)-ma*, the final consonant of *lig(m)* was clearly a nasal, as indicated by the corroborative suffix *-ma*. This seems to fix the reading *lim*, perhaps *liṅg*, for KAL. Note above on line 1.

9. After *en* the signs seem clearly to be *sal-dug(KA)-ku* = *sal-dug-gu*, which I regard as a variant of Br. 10921; *sal-dug(KA)-ga* = *kunnā* 'duly appoint'; *taknītu* 'duly appointed spouse'; cf. Prince, JAOS. xxiv. 111. *Sal* is the abstract prefix, because, as the feminine sign, it indicates a thing in general; note the Vergilian line *varium et mutabile semper femina*. On the abstract use of *sal*, see Br. 10955: *sal-šāg* = *damqūtu* 'favor'; 10958: *sal-xul* = *limuttu* 'evil.' In *sal-dug(KA)-gu(KU)*, we have the abstract *sal-dug(KA)* 'speak, word,' P. 89, and *gu(KU)*, which may also mean 'word,' as the sound *gu* = KA. *Sal-dug-gu*, then, means 'utterance, decree.'

(*Uruk*)-*ki-ga* = 'of Erech.' The remains of the *Uruk*-sign, for which see Amiaud, 51, are quite clear here. See above Introduction on Nergal's connection with *Uruk-Erech*.

10. *Iši* (IŠ)-*bar-ra* can only mean 'dust-divider' or 'scatterer.' Cf. *iši* = IŠ = *épru* 'dust,' Br. 5083. *Bar*, whose primary meaning is 'divide, penetrate' (P. 53-4) = *parāsu* 'separate,' Br. 1786.

*Sa* = *šētu* 'net,' Br. 3083 ('something twined together,' P. 278). *Ga* in *ga-ak* is the prefix, but not necessarily with pre-cative force; Br. 273: *ga-ba-an-ru-ru* (KAK-KAK) = *iqqar*;

1697: *ga-ti-li-ne-en* = *aballut*. See also P. xxvii on optative *ga-*. *Ak* = *AK* is the usual word for *epēšu* 'do, make,' Br. 2778.

11. *Tup*(*KU*)-*pa* is explained by the gloss as being equivalent to *tub*(*KU*)-*ba*. The writing is *KU-pa*; gloss *KU-ba*. Note *ku-ba*, Br. 10567 = *nalbašu* 'garment'; 10568: *lubuštu* 'clothing.' On the value *tub* = *KU* = *lubuštu*, *cubātu*, *nalbašu*, see Br. 10512 and P. 334, s.v. *tub*. The 'double (*im*) garment' means 'an all-enveloping garment,' explained by the gloss as being 'for his city' = *eri-na*. The following *ki* means most probably 'etc.,' indicating that the gloss-reading is to be followed by the words of the text; *sa ne-ku-ku*. The same use of *ki* occurs in Nimrod epic, xi. 143-145.

It is quite clear that the qualifying signs to *ku-pa* are *im-ma*. This is *im*, Br. 4816. Note Br. 4821, this *im* = *šanū* 'double.'

I regard *ku-ku* in *ne-ku-ku* as being equivalent to *ku-ku* = *calālu* 'set,' Br. 10645, or perhaps better to *ku* = *nadā* 'set,' Br. 10542, which could very well be used of setting a net, in this instance for the protection of the god's city.

12. *Te-ba* (*ba* not clear, but evident) I must regard as meaning 'what?'. Note *te* = *minū* 'what?', Br. 7697, clearly cognitive with *ta* = *minū* 'what' (see above on lines 1-2). The element *-rub-* is most puzzling. In view of the second half of this line: *te-ba-zi-gi-en* 'who is like unto thee'? (*zi* = *za-e* 'thee' + *gên* = *gim*, postposition 'like'), I must consider *-rub-* to be a variant of the more ordinary infix of the 2 p. *-rab-* (rhotacism for *zab*, P. xxxii). *Te-ba* also occurs, obv. 20 below. *Ga-en*, then, is probably like *gi-en* = *gên*, a variant of the postposition *gim* 'like unto.' For *tebazigên*, cf. vol. xv, pl. 15, obv. 21: *a-ba-zi-gi-en te-ba* 'who like thee can attack'?, where *te-ba* = *te-gá*(*MAL*) = *tiṣā* 'attack,' Br. 7726.

13. *Su-zi* = *šalummatu* 'splendor, glory,' Br. 187, clearly cognate with *su-ši* = *šalummatu*, Br. 235. This variation between *z* and *š* is a plain indication of the spoken character of Sumerian.

*Ki e-ne ne-gurru*. I am very uncertain as to this phrase. *Ki* may be rel. *ša* 'the one who,' as in Sc. 273. *E-ne* then is ne,' P. 102. I believe that the last sign in the line = *gur* + *ru*. Note rev. 30, where *gur-ru* must = *sakāpu* 'overthrow,' Br. 3355. Here *gur-ru* is plainly written out. Our sign, in obv. 13, cannot be *tab-ru*, as the two preceding horizontals are not



even, the lower one projecting, as would be the case with GUR rather than with *tab*.

14. *I-de* (ES.) = *enu* 'eye,' Br. 4004 = EK. *igi* = SI. *Zi-da* may mean 'right' (not left), Br. 2312, but it might mean *kenu* 'firm, just,' Br. 2313. *Zu* is evidently the suffix of the 2 p. here.

In 14b, we find a most interesting gloss. The sign, I believe, is *ib*(TUM), but written without precedent with three corner-wedges in the last part of the sign. This probably suggested the sign with value *zib* = *šimtu* 'dusk,' Br. 4689. Another *zib*-sign, Br. 8195, also = *šimtan* 'dusk.' The glossator, therefore, started to explain the unusual sign for *ib* in 14b, by the two characters *zi-ib*, but, realizing his error, erased the *zi*, leaving only *ib* = the correct pronunciation. The erased sign, I think, was probably *zi* and not *gi*. For the real *gi* sign, see the gloss at the end of the line on BU. This *ib* = *nuggatu* 'wrath,' Br. 4959; *uggatu* 'wrath,' Br. 4961. On the value *i-ib*, see P. 184.

*Ba-an-BU*, glossated *gi-id*, can only mean 'long' = *araku*, Br. 7511 (P. 141).

15. The second sign here seems to be a combination of *tuk* = *išu* 'be, have,' Br. 11237 + the upright *šù* = *kiššatu* 'host,' Br. 10832. The combination ŠU-BU-zu must mean *šu-gid*(BU)-zu 'thy (zu) powerful (*gid* = BU = *kabtu*, Br. 7518) host' = *šù*. On *bu*, see also on line 14, just above.

*Šeš-e*. *Šeš* can mean *dāmu* 'blood,' Br. 6439, or *limnu* 'evil,' Br. 6440. Cf. IV. 2, 51b; 57b; *šeš-si* = *limnu* 'evil,' 'be full of evil.' The *e*-suffix in *šeš-e*, is probably merely a suffix denoting the *nomen unitatis*. Note on *du-e*, below in line 20. *Šeš-e ban-si* can only mean 'is fraught with evil' (for mankind).

16. *Ur-sig*(MU) is interesting. Note pl. xvii. obv. 5: *ur-mu-sag* = *ur-sag* 'hero,' where possibly *-sag* is merely an indication that *mu* has the *s-g* value, perhaps here as in pl. 14, obv. 16, MU = *sig*. Note Br. 1124: *mu* = *sig*, doubtful. My reading here MU = *sig* would confirm this *sig*-value for MU. If this is really *sig*, probably *ur* was pronounced *ūr*. On the other hand, *ur-mu* could mean 'hero of name,' 'celebrated hero,' as *mu* = *šumu*, Br. 1235.

*Nu-zu* + postposition *-ra* must be a participial construction = 'to him who knoweth not;' viz., 'against him who is not the devotee of the god.'

*Mun-nan-gì-gì* . *Gì* = the gunated *gi* = *táru* 'turn,' Br. 6331; cf. also Br. 6336.

17. To designate a god as *e-gal* 'temple,' lit. 'great house'; 'great structure' seems strange, but was perhaps applied here alluding to the great mass of the fiery storm.

Dr. Robert Lau regards the fourth sign here as a composite writing of PAP-PAP = *dim*, Br. 1166. This is probably correct, as *šu* 'power' (see on line 1 above) + *dim*(PAP-PAP) = *šurbá* 'mighty,' Br. 1166, make a possible pleonastic adjectival combination. This, of course, qualifies *e-gal*.

18. *Kud* or *tar* has as its primary meaning 'cut, separate,' P. 211. Here, as in line 19, it seems to indicate the smiting power of the god. Note Br. 372: *kud* = *nakásu* 'cut off.' *Kud* in line 18 may mean 'judgment, power of decision' = *dínu*, Br. 365.

*Ešemén* = KI-E-NE-DI, Br. 9747, wrongly read by Brünnow *menartu*. Rather *melultu* 'joy,' probably from *alálu* (see Muss-Arnolt, 549-550). The word *ešemén* can only mean 'that which is (*mén*) joy' = *eše*, evidently cognate with *ešeš* = KU-XUL, Br. 10658 (P. 109). This *eše* (*ešeš*) must be carefully distinguished from *eš* = *er* = A-ŠI, Br. 11602 (P. 108) 'weep' (see below lines 31-2). *Kud* = *ešemén* can mean then 'with cutting or judgment of joy' = 'exultant judgment.'

19. *Me-e*, probably = *qúltu* 'utterance,' Br. 10370, this *me* being cognate with *e-me* = *lišánu* 'tongue' (*me* preceded by the abstract vowel). See P. 236.

*Te-là*(LAL) = *gallú* 'destructive demon,' Br. 7732, usually read in Sumerian *galla* in EK.; *mulla*(?) in ES. (P. 120). The epithet *gallu* applied to Nergal here denotes the god's power to annihilate.

*Gu*(KA) = *pú* 'mouth,' Br. 538. See below on rev. 30: *gu-đi*.

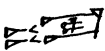
20. *Zag* is probably for *sag* 'head.' Note *zag* = ZAG, Br. 6468 = *ašáridu* 'chief.' 'Zag-si, lit. 'full chief,' as *si* = *malú* 'be full,' Br. 3393.

*Te-là*(LAL)-*xul* = *limnu* 'evil,' Br. 9502, is a very common combination.

*Du-e* = *du* = *aláku* 'go,' Br. 4871, with the specifying suffix -e, as above in line 15, s.v. *šeš-e*.

*Dur*(KU)-*ru* must = *ašābu* 'dwell, abide,' Br. 10580(10523). The idea is 'who can abide' or 'live'? Note that *dur*(KU)-*ru-ne-eš* is plural: 'what things can abide'?

21. *Sar-mu-un-na-ra* in these lines must be a postpositive conjugation of *sar* = *acū* 'go forth,' Br. 4302. See also on rev. 29. Note, moreover, that SAR in this sense has also the value *mu*, P. 241.

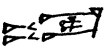
22. The sign *-ta* preceded by  must mean 'from' or 'in.'

For *udu-šū* 'setting' (of the sun), see obv. 24 and note also vol. xv, pl. 10, obv. 15. These mutilated lines are obscure.

23. *Nag-a-ni* 'his drinking' (?) The sign is quite plainly *nag*, Br. 868; also = *immeli*, Br. 867, and denotes 'drink.' The sense is not clear.

24. *A-(na) zid-da ga-ra-ba-ku*. On this, see just below.

#### REVERSE.

25. The sign  appears to precede *-gi-ra-na*. See above on line 22.

Inasmuch as the following lines, 26-28, show plainly the combination *Ku-da* = *zid-da*, which, in view of the context, must mean 'with thee,' the occurrence after *zid*(KU) of the GA-sign containing TUK in 25:27 rev. is very strange. Are we to regard *zid*(KU) + this unusual sign as being synonymous with *zid*(KU)-*da* of 26:28? The context seems to indicate such a possibility. The strange sign may in fact be an erroneous writing for *da* (?).

Note that in 24, we find the prefixes *ga-ra-ba* = *ku*. This *ku* must be KU(perhaps with val. *tuš*) = *ašābu* 'dwell, abide,' Br. 10523. That is to say, in lines 26-27: *a-na zid*(KU)-*da ga-ra-da-ku* means 'what (*a-na*) can abide with thee'? a rhetorical question bearing on the greatness of the deity. *zi-da* probably stands for *za-e* + *da* like *zi* above in 12.

26. *Kankal* = KI-KAL, Br. 9754. The combination means 'powerful' or 'fruitful earth' (P. 179, s.v. *xirim*). Note that KI-KAL = *teriqtu*, Br. 9761, 'green vegetation, verdure.' The sense seems to be that *libir* = *ligir*, Br. 6964, per-

haps = 'governor, artificer' (P. 224) + 'destroys' (*ri ak* 'make destruction'). Note *ri* = *ziq šāri* 'windblast,' iv. 5, 35a. The god is seemingly conceived of as causing a fiery blast over the *kankal* = 'fruitful land.' Note rev. 33, where the god is described as being literally clothed in fire.

27. Here *ki* = 'land,' *ircitu*, Br. 9631, is suggested by the preceding *kankal* = KI-KAL (line 26). The governor makes a mighty (*ku*) seizing (*ir*) blast (*ri*) over the land. *Ri-ir-ku+ak* 'make' is simply a combination verb, so common in Sumerian. Note that *ir* = *xamāmu* 'seize,' Br. 11890. *Ku* = *rubā* 'mighty,' Br. 10547.

28. This line is very obscure. The sense seems to be that Nergal destroys the fruitful earth and also the *u-kib* 'power of vegetation' or the germinating property of the soil. *U* = *šammu* 'plant,' perhaps with val. *šam*, Br. 6027 + *kib* 'double,' cf. Thureau-Dangin, No. 170-171, showing the original crossed sign = 'double.' Note also Br. 5219: *kib-kib-ki* = *duxxudu ša mirsi* 'flourish,' said of the *mirsu*-plant (P. 203). The combination *u-kib* 'plant-increase' occurs also in vol. xv, pl. 19, obv. 6; rev. 5-6, where the same sense seems clear.

The broken signs at the end of line 26 here may have indicated some verb 'to devastate.'

29. *Lig-lig* 'very mighty.' See on obv. 1.

*Di* 'with judgment' = *dēnu*, Br. 9525.

*Mu-ub-ra* (DU) 'he goeth'; cf. pl. 19, rev. 8: *mu-ur-ra-ra* (DU-DU).

Does *a* in 29b = *abu* 'father'? See Br. 11324 and P. 4.

30. *Banda* (TUR-DA) = *ikdu* 'strong,' Br. 4138. The signs mean 'be little, young'; hence, 'strong.' See P. 5-12.

*Gur-ru-na-ta* = 'in (*ta*) his (*na*) overthrowing' (*gurru*); cf. *gur* = *sakā-pu* 'overthrow,' Br. 3365, and see above on obv. 13.

*Te me-e* 'what is it?' See above on obv. 1-2. On the other hand, *me-e* here may = *qāltu* 'utterance,' as in obv. 19, q.v. The phrase would then read: *te me-e gu* (KA) *di* 'what utterance doth he utter?'

*Gu-di* = KA-DE 'pour out mouth.' *Gu* (KA) = *pū* 'mouth' (see on obv. 19) + *di* = DE 'libate, pour out' (Reisner, *Hymnen*, 74).

31. *Er* (A-ŠI) 'water of the eye'; hence 'weeping'; = *bikītu* 'weeping,' Br. 11606; *dimtu* 'tear,' Br. 11609. *Er-ra* seems

to mean 'for (*ra*) weeping'; viz., as a cause of weeping, owing to his destructiveness.

*Nam-ba-da-ku* probably means 'he verily is clothed,' *nam* not being necessarily negative in force. *Ku*=*labāšu* 'be clothed,' Br. 10533.

The following refrain *ku-ma-da*=*ku*, with postpositive conjugation *ma-da*, may indicate that this *ku* was pronounced *tum*=*tug*, Br. 10513; i. e., nasalized=*gm*.

Note *er* (A-Š1)-*da* in the refrain. Perhaps 'he is clothed with (*da*) weeping'='he causeth tears.'

32. *A-nir-da* 'for' or 'with lamentation'; cf. Br. 11541=*tašīxtu* 'lament.' *A-nir*='much water'='many tears' (P. 263).

33. *Ša*=*libbu* 'heart, midst,' Br. 7988.

*Nu* may perhaps be regarded as the same *nu*=*lu* 'man,' seen in combinations such as *nu-banda*=*lapputtū* 'overseer'; *nu-giš-šar* 'gardener,' P. 264. *Nu* may mean 'he is the one'(?). See especially just below on line 34.

*Ša*(*U*)-*li-ne*. *Ša*(*U*)-*li*=*paṣḍru ša išḍti* 'gather,' said of fire, Br. 9472. I regard *-ne* as the postposition and I translate *ša-li-ne ku-ma-da* 'with a nucleus of fire the heart of the man (god) is clothed,' viz., the god is all fire=destructive force within. Note the modern Arabic expression: *en-nār min jurwa* 'the fire within,' to denote, in this instance, the destructive fire of love.

34. *Maš*=*ašāridū* 'leader,' B. 1739='the one set aside,' P. 234.

For *nu*, see just above on line 33.

The sign NI is plainly glossated *za*; followed by *-la*=*za(l)-la* 'shining'=*namāru*, Br. 5319. This idea comes from the primary signification of the sign NI='oil' (P. 256). He is a shining chief as the god of fire.

*Gi-da* is probably an erroneous writing for *zi-da*=*kittu* 'justice,' Br. 2314. The generally unclear character of this inscription tends to justify such a view, as *gi-da* here makes no sense.

35. Lines 35-36 and 37 are practically identical. The first five signs of 35 are very badly written.

*Giš*=*idlu* 'mighty,' Br. 5702. *A-am*, usually written *Ā-AN* (=ām), must be an unusually written form of the asseverative suffix: 'verily he is' or 'was.'

*Dimmer-giš=ilu idlu* 'mighty god.'

*Bil-ga dub* 'a surrounding (*dub*) of (*ga*) fire (*bil*).<sup>7</sup> Note *bil=išātu* 'fire,' Br. 4584. *Ga* must be the *nota-genitivi=ge* (KID). *Dub=lamā* 'surround,' Br. 3927. Cf. the Sumerian loanword in Semitic *duppu* 'tablet'='envelope of clay' (P. 87). *Bil-ga dub ku-ma-da*, then,='he is clothed (*ku*) with a surrounding (*dub*) of fire' (*bil-ga*).

36. *Ku-zu* 'prince of wisdom.' *Ku rubā* 'prince,' Br. 10547; *zu=nimēqi* 'deep wisdom,' Br. 136.

*Nu-uš* seems to mean here *luman* 'verily,' as in Hrozný, 65 (P. 265); a combination of *nu*+ŠID='without number'='exceedingly, verily.' See on *nu* just above, line 33, and note what seems to be the same word in pl. 19, rev. 17: *in nu-uš* 'he verily is the one who.'

*Nēn-tuk* 'he is'; *tuk=išu* 'to be,' Br. 11237.

*Mās=ašāridu*, as in 34, q.v. *Zu-ni-eš* seems to be an adverb with suffix *-eš* 'wisely.'

*Mīn-mal*(IK), ES. for *gal*=IK=*bašū* 'to be,' Br. 2238—'he is'; i. e., 'wisely he is'; 'he behaves wisely.'

37. This line differs only from 35–36 in the omission of the refrain *ku-ma-da* (in 35) and of the expression *a-lig* (in 36).

38. *Er-lib(m)-ma*. Thus correctly Dr. Lau. *Lib=qālu kūru* 'song of woe,' Br. 7271. The entire expression then means 'a weeping (*er*) woe-song'='a penitential psalm.'

On *Ner-(unu)-gal*, see above, Introduction.

#### GLOSSARY OF SUMERIAN WORDS.

<i>a=abu</i> , 29.	<i>bil</i> , 35.	<i>e-me</i> , 19.
<i>aba</i> , 12.	BU, 14.	<i>en</i> , 9.
<i>a-lig</i> , 36.	<i>di</i> =DE, 30.	<i>e-ne</i> , 13.
<i>ak</i> , 10, 26.	<i>di</i> , 29.	<i>er</i> =A-ŠI, 18, 31.
AK, 10.	<i>dim</i> , 17.	<i>eri</i> , 11.
<i>a-am</i> , 35.	<i>dimmer</i> , 35.	<i>er-lib(m)-ma</i> , 38.
<i>a-na</i> , 24, 25.	<i>du</i> , 20.	<i>eš</i> , 18.
<i>a-nir</i> , 32.	<i>dub</i> , 35.	<i>eše</i> , 18.
A-ŠI, 18.	<i>du-e</i> , 15, 20.	<i>ešemēn</i> , 18.
<i>ban</i> , 14, 15.	<i>dur</i> , 20.	<i>ešeš</i> , 18.
<i>banda</i> , 30.	<i>-e</i> , 15, 20.	<i>ga</i> , 10.
<i>bar</i> , 10.	<i>e-gal</i> , 17.	<i>-ga</i> , 35.

- GA, 25.  
*gaban*, 10.  
*ga-en*, 12.  
*gal*=IK, 36.  
*galla*, 19.  
*garaba-*, 24.  
*garada-*, 25.  
*ge*=KID, 35.  
*gén*, 12.  
*gi-da*, 34.  
*gid*=BU, 14.  
*gi-gi*, 16.  
*gim*, 12.  
*giš*, 35.  
*gu*=KA, 30.  
*gu*=KU, 9.  
*gu-di*, 30.  
*gur-ru*, 13, 30.  
*xirim*, 26.  
*xul*, 9, 20.  
*ib*=TUM, 14.  
*i-de*, 14.  
*igi*, 14.  
*im*, 11.  
*immeli*, 23.  
*in-*, 36.  
 IŠ, 10.  
*iši*, 10.  
 KA, 9, 19.  
*kankal*, 26.  
*kì*, 13, 27.  
*ki-*, 11.  
*kib*, 28.  
*kib-kib-ki*, 28.  
 KI-KAL, 26.  
 KI-E-NE-DI, 18.  
 KU, 11, 20, 25.  
*ku*=rubá, 27.  
*ku*=ašábu, 24, 25.  
*ku*=labášu, 31.  
*kud*, 18.  
*ku-ku*, 11.  
*ku-zu*, 36.  
 LAL, 19.  
*libir*, 26.  
*lig*, 1, 29.  
*ligir*, 26.  
*-ma-da*, 31.  
 MAL, 12.  
*mal*=IK, 36.  
*maš*, 34, 36.  
*me*=‘speak’, 19.  
*me-a*, 1, 30.  
*me-e*, 19, 30.  
*me-en*, 1.  
 MU, 16.  
*mu*=SAR, 21.  
*mu-ub*, 29.  
*mulu*, 3.  
*mulla*, 19.  
*nag*, 23.  
*nen-tuk*, 36.  
 NI, 34.  
*nu*, 33, 34.  
*nu-banda*, 33.  
*nu-giššar*, 33.  
*nu-uš*, 36.  
*nu-zu*, 16.  
*papsukal*, 1.  
 PAP-PAP, 17.  
*ra*=DU, 29.  
*-ra*, 16.  
*rab*, 12.  
*ri*, 26, 27.  
*ri-ùr-ku*, 27.  
*rub*, 12.  
*ru-ru*, 10.  
*sa*, 10.  
*sag*, 16, 20.  
*sal*, 9.  
*sal-dug-gu*, 9.  
*sar*, 21.  
 SAR, 21.  
*si*, 21.  
*su-ši*, 13.  
*su-zi*, 13.  
*ša*, 3.  
*šà*=libbu, 33.  
*ša(Û)-li*, 33.  
*šam*, 28.  
*šeš-e*, 15.  
*šeš-si*, 15.  
*ši*, 14.  
 ŠID, 36.  
*šu*=‘power’, 1, 17.  
*šù*=‘host’, 15.  
 ŠU-BU, 15.  
*šu-gid*, 15.  
 ŠU-KAL, 1.  
*-ta*, 22.  
*ta*, 1.  
*ta-a-an*, 1.  
*tab-ru*, 13.  
*tar*, 18.  
*te*, 1, 12, 30.  
*te-ba*, 1, 12.  
*te-ba-zi-gi-en*, 12.  
*tega*, 12.  
*te-là*(LAL), 19, 20.  
*ti-li*, 10.  
*tub-ba*, 11.  
*tug*=KU, 31.  
*tuk*, 15.  
 TUK, 25.  
 TUM=*ib*, 14.  
*tum*=KU, 31.  
*tup-pa*, 11.  
 TUR-DA=*banda*, 30.  
*udu-šù*, 22.  
*u-kib*, 28.

<i>ur</i> , 27.	<i>za-e</i> , 12.	<i>zi-da</i> , 14, 34.
<i>ur</i> , 16.	<i>zag</i> , 20.	<i>zid-da</i> , 4, 25.
<i>ur-mu-sag</i> , 16.	<i>zal-la=NI</i> , 34.	<i>-zu='thy'</i> , 14.
<i>ur-sag</i> , 16.	<i>zi</i> , 12, 25.	<i>zu=nimēgi</i> , 36.
<i>ur-sig</i> , 16.	<i>zib</i> , 14.	<i>zu-ni-eš</i> , 36.
<i>Uruk</i> , 9.		

## GLOSSARY OF ASSYRIAN WORDS.

<i>aballut</i> , 10.	<i>duppu</i> , 35.	<i>nimēgi</i> , 36.
<i>abāru</i> , 1.	<i>xamāmu</i> , 27.	<i>nuggatu</i> , 14.
<i>abu</i> , 29.	<i>ṭixū</i> , 12.	<i>sakāpu</i> , 13, 30.
<i>alāku</i> , 20.	<i>zīg šāri</i> , 26.	<i>paxāru ša išāti</i> , 33.
<i>alālu</i> , 18.	<i>kabtu</i> , 15.	<i>parāsu</i> , 10.
<i>acū</i> , 21.	<i>kēnu</i> , 14.	<i>pū</i> , 19, 30.
<i>ašābu</i> , 20, 25.	<i>kiššatu</i> , 15.	<i>calālu</i> , 11.
<i>ašāridu</i> , 20, 33.	<i>kunnū</i> , 9.	<i>cubātu</i> , 11.
<i>ēnu</i> , 14.	<i>labāšu</i> , 31.	<i>qālu kāru</i> , 38.
<i>eprū</i> , 10.	<i>labīru</i> , 3.	<i>qūltu</i> , 19, 30.
<i>iḏlu</i> , 35.	<i>lamū</i> , 35.	<i>rubū</i> , 27, 35.
<i>ikdu</i> , 30.	<i>lapputtū</i> , 33.	<i>ša</i> , 3, 13.
<i>ilu</i> , 35.	<i>limnu</i> , 15, 20.	<i>šalummatu</i> , 13.
<i>iqqar</i> , 10.	<i>limuttu</i> , 9.	<i>šammu</i> , 28.
<i>ircitu</i> , 27.	<i>lišānu</i> , 19.	<i>šanū</i> , 11.
<i>išū</i> , 15, 36.	<i>lubuštu</i> , 11.	<i>šetū</i> , 10,
<i>išātu</i> , 35.	<i>human</i> , 36.	<i>šimtan</i> , 14.
<i>uggatu</i> , 14.	<i>malū</i> , 20.	<i>šimtu</i> , 14.
<i>bašū</i> , 1, 36.	<i>melultu</i> , 18.	<i>šumu</i> , 16.
<i>bikītu</i> , 31.	<i>menartu</i> , 18.	<i>šurbū</i> , 17.
<i>gallū</i> , 19.	<i>minū</i> , 1, 12.	<i>taknītu</i> , 9.
<i>dāmu</i> , 15.	<i>mirsu</i> , 28.	<i>tāru</i> , 16.
<i>dannu</i> , 1.	<i>nadū</i> , 11.	<i>tašītu</i> , 32.
<i>dīmtu</i> , 31.	<i>nalbašu</i> , 11.	<i>teriqtu</i> , 26.
<i>dīnu</i> , 18, 29.	<i>nakāsu</i> , 18.	
<i>duxudu</i> , 28.	<i>namāru</i> , 34.	